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RELIGIOUS.

TO THE FRIENDS OF RELIGION:

In behalf of the American Education Society.
The Directors of the American Education Society have been engaged for several years past, in applying the charity of the Christian public, for the promotion of the great object proposed in the formation of this charitable institution.

This Society is but the medium, through which public beneficence reaches and effects its object; it is merely the almoner of public bounty. It is therefore manifest, that while, on the one hand, the Directors look with the deepest interest, to the effects of their labors; they must, on the other hand, look with no less interest, to the friends of religion in the community, for those supplies which their operations continually demand. For, it ought to be distinctly understood and remembered by all, that the objects of this Society are no local or private concern. Its benefits do not rest upon its members, or its Directors. They individually incur sacrifices, and make efforts, in attending to its concerns, and watching over its interests; for which they expect no earthly remuneration. It is the honour of Christ, in the advancement and prosperity of his Church which stands forth as the object of our labours and charities in this undertaking.

The Directors therefore, do not appear before the public to ask for themselves, or for the promotion of any private interest; but they present the Education Society to public attention, as an association, duly organized and prepared to receive the fruits of Christian charity, and appropriate them to purposes, in which every friend of Christ must feel an interest. It is the cause of every minister, of every Church, and of every sincere friend of Christ, which we plead. The object in view, can never be accomplished by individual exertion. It requires the vigorous co-operation of the friends of the Redeemer. Therefore, Christian brethren, we ask you to unite with us in furnishing ministers, for the destitute Churches and congregations in our country; and in preparing messengers, who may go forth and declare the unsearchable riches of Christ, in the destitute regions of our world.

But, while this Society offers itself as the channel, through which Christian charity may flow and take effect; it seems proper, that the public should be made acquainted with the result of its past labours; that they should understand its methods of proceeding; and that they should take a fair view of the importance of its object. For, in this way only can they be enabled to judge, how far it merits confidence, and affords encouragement for increasing support. To these points then, the attention of all the friends of the Saviour, and of man, is respectfully solicited.

From a statement published by the officers of the Society, soon after its institution, it appears that, "during the summer of 1815, a few individuals, feeling the necessity of greater efforts than had hitherto been made, to increase the number of pious and learned ministers, invited a number of clergymen from neighboring towns to meet with them for consultation. At this meeting, which was held the last week in July, and opened with prayer, a more full exhibition of the deficiency of qualified Christian teachers in our land, clothed the subject with a solemn interest; that all good men are called to unite in immediate and vigorous efforts to provide a remedy. Under this impression it was voted to be expedient, that a Society be formed for the purpose of aiding indigent young men of talents and hopeful piety, in acquiring a competent education for the Gospel ministry; and a committee of six clergymen and four laymen, was appointed to frame a constitution to be reported at a future meeting."

At this subsequent meeting, which was held at Boston, August 29, 1815, and attended by about fifty gentlemen, the constitution was reported, and after deliberate discussion, article by article, was unanimously adopted. The Act of Incorporation is dated December 4, 1816.

From these facts it appears that the Society has existed, as legally constituted, but about nine years. Consequently, the public will not expect that it can yet number among its beneficiaries many, who have come forward upon the stage of public action. Excepting a limited number of the early objects of its patronage, who were somewhat advanced in their studies when that patronage commenced; the beneficiaries have not had time to finish their prescribed literary and theological course, preparatory to active service. Still, in the catalogue of ordained ministers, who have gone forth to preach the Gospel in the regions of moral darkness; and among the Agents, who are employed in promoting the interests of the name of Jesus, who are enrolled on the records of the American Education Society as her sons, and who have been raised by her instrumentalities, to a sphere of active and extensive usefulness. A larger number still, have just completed their collegiate course, and are now engaged in the instruction of Academies, or are pursuing professional studies in our Theological Seminaries. But the greatest number are still found in the first and second stages of their education, attached to Academies and Colleges in different parts of our country.

The whole number of young men who have received assistance from this Society since its first establishment, is 527.—Of these 13 are Ordained Ministers, 10 are Missionaries or in the employ of charitable Societies, and 11 are licensed candidates for the ministry; making the whole number of those who preach the Gospel in one way or another, 33. Two hundred are now members of Colleges, and forty two are members of Academies preparing for College. The remaining number, so far as their present situation can be ascertained, is composed of those, who have just graduated, and are employed as instructors of our youth, or are pursuing professional studies. In this calculation however, we must make allowance for a small number, who, from the failure of

health and consequent discouragement, or from other causes, have been led to relinquish the object of pursuit.

So much has been done. And when we take into the account the time during which the Society has been in operation, and the means which it has had at its disposal; it must be acknowledged, that this result has exceeded the most sanguine expectations of its friends. It is to be remembered however, that a few years to come will, by the blessing of God, exhibit much greater visible effects of these labors, because a large number, who have passed almost through the preparatory stages of study, but are still in a great measure hid from public observation, will shortly come forward into the field of active service. When we consider the number of those who have just completed their education, and of those who are now drawing near its completion, for whom the greater part of the necessary expense has been already incurred, we may say, without boasting, much has been done already. And what is still more important, is, that the experiment has fully demonstrated, that much more may be done. The practicability of furnishing a competent supply of Christian teachers for our widely extended frontier and growing population, is no longer questionable. All that is wanting, is the united persevering support of the friends of religion in our land. Indeed, it is entirely practicable for the American Churches to furnish, and that promptly, their proportion of ministers and missionaries, for the evangelizing of the world. (To be continued.)

For the Recorder & Telegraph.

AMERICAN TRACT SOCIETY.

Instituted at New-York.

UNION OF DIFFERENT DENOMINATIONS.
By the Constitution of this Society, its Publishing Committee is to consist of "not less than three nor more than six" members, "no two of whom are to be of the same denomination of Christians," and "no Tract is to be published, to which any member of that Committee shall object."

So long as the people of God are a "little flock," their union, as far as is practicable, in every good work, is evidently desirable. It strengthens the cause they have espoused; calms the animosity and bitterness by which they have too long been rent asunder; and takes away from the enemy one of the principal occasions of reproach.

The practicability of uniting different denominations in a Bible Society, few are now disposed to question; and the practicability of uniting the truly pious and Evangelical of the principal religious denominations in a Tract Society, though it is a union based on somewhat different principles, is almost equally apparent. The Bible Society, indeed, can embrace among its friends and supporters, a much larger portion of the Christian community, and men differing more widely in sentiment. But that those who cordially receive and love the doctrines which the Committee of the American Education Society, "are dear to their hearts, and constitute the basis of their union"—such as "man's native sinfulness; the purity and obligation of the law of God; the true and proper Divinity of our Lord Jesus Christ; the necessity of his atonement and sacrifice; the efficiency of the Holy Spirit in the work of renovation; the free and full offers of the gospel, and the duty of men to accept of it; the necessity of personal holiness; and an everlasting state of rewards and punishments beyond the grave"—that such Christians can unite in a Tract Society, as affectionately and as successfully as men unite in a Bible Society, or in any other kindred Institution; it would be no arrogance to attempt to prove to the satisfaction of every candid and intelligent mind.

There are, in the humble, pious, devout people of God, a harmony of views relative to the great truths of the gospel, and a warmth of Christian affection, such as unite no other class of men. This unity of spirit exists in fact; the all-searching eye of God beholds it; and it will here reign, till it is perfected in Heaven. This unity of spirit constitutes one of the most powerful arguments in proof of the reality of vital religion; and it is one which comes home with a delightful conviction to the heart of every Christian, in his familiar intercourse with his brethren in Christ, by whatever name they are called. The true people of God, to use the language of the Christian Observer, whether "in the wilds of America, or the cultivated countries of Europe," whether they "lived under the Jewish economy, or live under the Christian institution now, have all spoken in spite of their several peculiarities, one common language of the heart about God and Christ, sin and holiness, time and eternity. Their religious hopes and fears, their joys and their sorrows, have been the same. They have, in a word, perfectly understood one another's sentiments, and entered into one another's feelings, (though mysterious and unintelligible to all the world beside,) on every subject essentially related to Salvation." We say nothing now in favour of their relinquishing their views, or their practice relative to any one of the ordinances or forms of religion; and nothing against their inculcating, in the pulpit, and through the press, as far as any may think that duty calls, the peculiarities of their belief; but we do say, that real Christians, one in spirit, one in purpose, and soon to be one in heaven, can unite in the great work of diffusing, far and wide, "a knowledge of our Lord Jesus Christ as the Redeemer of sinners."

For what is a Religious Tract? It is "a select portion of divine truth practically designed and adapted to make the reader wise unto Salvation." The writer, impressed with a view, such as faith sometimes presents, of the eternal joys of heaven, and sorrows of the world of despair, alarmed at the danger to which he sees his fellow man exposed, moved with compassion, and intent on "persuading him, in Christ's stead, to be reconciled to God," cannot address him in the style of a controversialist, or weary him with protracted, speculative discussions. He will labor to address him in a Tract, as he would in words, if, like the Philippiian Jailor, he "came trembling," before him, crying, "What must I do to be saved?"—as he would address men in a revival of religion—as a dying father, just entering the world of glory, would address his children—as a dying pastor would address his flock.

And what is the fact, as to the character of the Tracts, which the people of God have already, by their voluntary contributions and efforts, engaged in circulating? It is very certain that of more than one hundred and ten millions of Religious Tracts, published by the principal Tract Societies in our world, (divided & separate as those composing the "body of Christ," have been;) not

two millions, and probably not one million, if as many as half a million, have failed to receive the cordial approbation of the great mass of pious Evangelical Christians. No other fact could prove so triumphantly, that the devoted friends of the Redeemer can unite in this branch of benevolent exertion. What are the Tracts which pious, Evangelical Christians of any one denomination, consider the best that have been written, and which they believe God has most abundantly blessed? They are such as the "Dairyman's Daughter," the "Sweater's Prayer," the "Shepherd of Salisbury Plain," the "Warning Voice," the "Young Cottager," and the "Great Question answered;"—and men of a kindred spirit, of every other denomination, love them equally, and rejoice equally in their extensive circulation.

All these Tracts, we are informed, and one hundred and forty others, have already been approved by the Publishing Committee of the American Education Society, and are at present, in the hands of the friends of the cause, with a most delightful unanimity and confidence that they will meet the decided approbation of the friends of vital godliness and Evangelical truth. In every step of their progress, they grow stronger, and stronger, and become more and more fully convinced, that their humble endeavors will result in the glory of God and the Redeemer, and the salvation of multitudes.

We ask now those who "love the Lord Jesus Christ in sincerity," if it becomes his decided and faithful followers still to hesitate, and linger, and question whether this Society will succeed? In its managers and patrons, who have seen so many indications of the smiles of Divine Providence upon it, this would be ingratitude and impiety. For themselves, they must go forward; and the language of their persevering endeavors is to all the friends of Christ, by whatever name they may be distinguished from others, "The cause is God's and must prevail. We look not now for questions as to the practicability of our undertaking—they come now too late. We look not for mere expressions of friendship. But in the name of our Master, and from love to him, we invite your cordial and effective co-operation: your fervent unceasing, and prevailing prayers. H.

For the Recorder & Telegraph.

NEW SETTLEMENTS.

In the fall of 1815, I received a commission to labor as a Missionary in the western counties of the State of New-York. I had occasion to visit many newly settled towns on the Holland Purchase, then rapidly filling up with inhabitants from New-England, and other sections of our country. I felt it to be a matter of unspeakable importance, that these settlements should commence an progress, under the same benign influence of Christian instruction and pious example enjoyed by the early inhabitants of New-England. My eye explored the extensive regions of the west, under a full conviction that they would soon be filled with a dense population, posterity. This another great scope for the exercise of Christian philanthropy. I resolved, that should the Providence of God direct me to a place where I might be established, with the prospect of future usefulness, there I would fix my abode. Accordingly in the fall of 1816, I became located in the village of Lewiston, on the Niagara Frontier, which was then rebuilding, it having been burnt, and entirely destroyed by the enemy during the last war. The field of usefulness which then opened before me, was very extensive. Between the Genesee and Niagara rivers, a distance of 76 miles, there was then no minister of the Presbyterian denomination. I commenced my labors under a full conviction, that I must endure many trials, and forego many of the comforts, gratifications and emoluments, enjoyed by ministers located in New England;—which I have fully realized.

This country now contains a large population. But for want of organization in society, few ministers of the gospel are yet settled; and these, for want of sufficient support, labor under numerous embarrassments. At this support depends on annual subscriptions it becomes uncertain. The consequence is, ministers continue but a short time in a place. No extensive plans of future usefulness can be formed. This a sickness of mind is produced. The churches languish under distress; and so many ministers, if not possessed of apostolic faith. Sectarians divide the people into parties. The state of things, in regard to religious institutions, becomes such, that generations yet unborn must experience its effects. What must be done that this state of things may not wax worse and worse? The friends of Zion in this region, feel grateful for the efforts of Missionary Societies to effect a reformation by establishing among them the preaching of the gospel. But after all that is done, there still seems to be a deficiency in the plan of operation. In most of our new towns, there is sufficient physical ability, could it be concentrated, to support the gospel.

There is another difficulty, viz. the want of suitable places for public worship. For a number of years after the settlement of a town, the best, and almost only place of worship, is a school-house, where the people are but poorly accommodated with seats, and a minister with a place to stand. This circumstance alone affords an excuse for not attending public worship, to those who feel indifferent in regard to the gospel. To these school-houses every denomination lays an equal claim. Thus many hear a different gospel almost alternately. Not being established in their religious opinions, and being destitute of constant and suitable instruction, they either embrace error, or are driven about by every wind of doctrine. This is a most effectual stratagem of Satan to bring the true gospel into contempt, and to prevent its progress. Consider for a moment, the effect of this state of things on the rising generation. The ministerial character is lowered, its influence diminished, and the truth loses its effect.

The congregation having been for sometime assisted by a Missionary Society, when left to themselves, find it difficult to proceed; and even impracticable, without more vigorous exertions. Still they remain without a house for the worship of God, and consequently, in a state of disorganization. The minister feels discouraged; and by preaching in a close room, injures his health. He sinks under his burden, or is furnished with an excuse for leaving the congregation. Thus the labor and expense of years are almost lost. What then can be done to remedy these evils, and induce the people to unite in supporting the gospel, and early to establish religious institutions? It is manifest that something must be done, or the wide-spreading, fertile countries of the west, must be overrun with heresy and confusion.

These observations I feel justified in making,

not as a matter of speculation, but from being conversant with this state of things for nine years past.

To erect a commodious house of worship, is an object, which would stimulate the inhabitants of every new settlement to exertion, provided they could see any rational prospect of success.

Suppose a Benevolent Society be formed to assist these newly settled towns in erecting houses of worship. This assistance might be afforded, by procuring for them a loan of money, and paying the interest until a sufficient number of pews, or slips, should be sold to pay the loan. In our new towns considerable subscriptions in materials, labor and money, could be obtained among the inhabitants. Whatever should be thus raised, might be applied towards the purchase of a seat, subject to an annual rent. Let this rent be paid to the trustees of the congregation for the support of the gospel. This rent might be proportioned to the valuation of the new or old property.

One hundred slips at \$50 each, would raise \$5000, a sum about sufficient to erect a neat and commodious house. Or sixty slips at \$50 each, would do the same. Let one hundred slips be subject to an average rent of \$6 each, and a salary of \$600 would be raised without difficulty. If a loan of \$1000 could be procured for a congregation, which should be able to subscribe \$2000, this loan, in ordinary cases, might be refunded soon after the house should be completed, and the slips sold. This loan might be again appropriated to a similar object, and thus be constantly employed in promoting the interest of the Redeemer's kingdom.

Let \$100,000 be thus employed, and one hundred churches might be erected in a year. Provision would be thus made for the establishment of the gospel ministry in all these places. By this means the gospel might keep pace with the rapidity of the western emigration. Now let a charitable institution be formed to procure these loans, and pay the interest, and our object is accomplished. D. M. SMITH.

For the Recorder & Telegraph.

MESSENGERS.—If you think the following Address, designed for a Church of Christ in ———, calculated to be generally useful, it is at your disposal.

Itaque 795.

Brethren and Sisters.—The state of religion among us appears to be exceedingly and lamentably low. This I presume will be acknowledged as a fact. But what then is to be done? After assenting to the fact, and admitting too, perhaps, that religion is low in our own hearts, shall we do nothing more, but sit down quietly, and leave the subject where we found it? Shall we say that something ought to be done, and must be done; and having made the mighty effort to say this, all, as if by one consent, leave the work to accomplish itself?—But why should there not be a revival of religion among us?—a revival in our own hearts, and among our neighbors and friends around us, must there not be a revival in our own hearts? And are we ready to do what is necessary on our part, to bring about so blessed an event as a general revival of religion in this place, as to acknowledge that we ought to do it?

Will you bear with me, while I mention some things which appear to me to be necessary, in order to so happy an event?—In the first place, must there not be less worldly-mindedness among professed Christians? Alas! my friends, are we not all "seeking every one his gain from his quarter," wholly unmindful, I had almost said, of higher objects? The inquiry we often virtually hear, & perhaps from professed Christians as often as from any, "Who will shew us any good?" But ah! where is the solitary saint among us, who, from a preference of the object, is heard to exclaim, "Lord, lift thou upon us the light of thy countenance?" We often see groups of people collected, and professed Christians among the rest, consulting about some matter of public or private interest—the building of a bridge, or the erection of a house—but when do we see Christians, in little groups, consulting about the interests of the Redeemer's kingdom, and the best means of advancing them?—Anxiously devising plans and proposing expedients, to check the progress of vice, to arouse the attention of the careless and unthinking to their eternal interests, and to promote pure and experimental religion among themselves? Ah! is it not too true of us, that we "all seek our own, and not the things that are Jesus Christ's?" Do we not, to an alarming and most degrading degree, "mind earthly things"—thus involving ourselves in the condemnation of some among the Philippians, of whom St. Paul said, "I have told you often, and tell you now even weeping, that they are the enemies of the cross of Christ?"

We have engaged, entirely and everlastingly to consecrate ourselves to the fear and service of God. What comment do our lives make on this solemn engagement? Is it mockery, or is it humble sincerity, for us at each sacramental season, solemnly to renew our pledge, entirely and everlastingly to consecrate ourselves to the fear and service of God, and then go away and live as we do? How does the entire consecration of ourselves to God appear to the world? Oh, must there not be less worldly-mindedness, before we can expect a revival of religion? Must there not be less, before we shall honour religion by our lives?

But in the next place, must there not be more brotherly love, more genuine Christian affection among us, before we can expect a revival? I do not mean to intimate that any discord prevails. We seem to be harmonious in all our measures as a Church. But still, is there that cordial attachment, that deep interest in each other's welfare, which, as brethren and sisters of the same family, we ought to feel and cherish? We should remember, that it is no ordinary degree of love which Christians are required to exercise towards one another. What saith our Lord and Master on this subject? "A new commandment I give unto you, that ye love one another, even as I have loved you." What was his love to us? Let us look at his life, his sufferings and death, and we shall see its strength. And then let us look at the love which we exercise toward one another, in connection with this command, and blush and be ashamed! "Love one another, even as I have loved you"—can it be that this is a command? How does our conduct agree with it? How do we manifest this ardent love, this strong affection? When one member suffers, do all the other members suffer and tenderly sympathize with it? Do we sincerely and anxiously endeavor to promote each other's edification, and spiritual growth; provoking one another to love and to good works? Are we very tender of each other's reputation? If a brother or a sister err, do we go in the spirit of tender love, and in the kindest

manner—a manner which is the evident dictate of affection,—point out the error? Or if we err, or commit a fault, are we willing to be kindly told of it, thinking the person who tells us, and really loving him the better for it? Are our hearts knit together, as the heart of one man? Or do any instances of coldness exist, as chilling as the state of religion in our hearts? But, "love one another, even as I have loved you," is still the command, and we cannot free ourselves from the obligation to obey it. The standard indeed is high, which we are required to reach; but this is no reason why we should excuse ourselves from aiming at it at all. The blessed Spirit of God dwells only in the warm region of love. Must there not then be an increase of genuine Christian affection, before we can expect a revival?

But further—before we can expect a revival, must there not be an earnest desire for it? This indeed, it would seem, needs no proof; for it revivals usually take place in answer to the prayers, and in consequence of the exertions of Christians, how can such an event be expected, unless it is earnestly desired? But, my friends, do we desire it? Do we fervently long to witness a season of refreshing from the presence of the Lord? How do we manifest any such desire? Out of the abundance of the heart, the mouth will speak.—But do we even talk about it? Is the word revival so much as heard among us, unless it be now and then in reference to seasons long past, or in regard to what God is doing elsewhere? How is this? Is it not a circumstance most noticeable and most lamentable, as a matter of fact; and one most ominous in regard to the future? Have we become so cold, and are we sunk so low, as not even to desire a revival? Not even, when we occasionally meet together, to say one word about it? What does this fact argue in regard to the state of religion in our own hearts?—Look at the young, but sincere convert, whose impressions of divine truth are fresh and strong. His soul is all alive to the eternal interests of those around him. Deeply impressed with the amazing worth of the soul, fired with zeal, and his heart expanding with love, he can hardly say or do enough, to arouse the careless and secure, whose feet he knows to stand on slippery places, and to lead them to embrace that religion, the comforts of which he has so recently found.—And is his ardor too great? When the amazing realities of eternity burst upon our view, shall we think any ardor too great, in seeking to save the souls of men? Will not the greatest fervency of spirit, which was ever exercised, then appear far too cold, compared with the worth of the soul?

But look at the confirmed and advanced Christian, who lives near to God, who walks by faith, whose conversation is in heaven, who lives above the world, and is habitually seeking the things that are above. Is he indifferent in regard to the state of religion around him? While others are rejoicing only in temporal prosperity, tell him of a revival—the advancement of pure religion, of the awakening of the careless, and of the growth of Christians in grace—and will he not exclaim with heart, "How glad am I, that thou hast not gladness in my true wine were increased?" Does not his soul yearn over those around him, who obey not the gospel? Does he not sometimes, as it were, "travel in birth for them, till Christ be formed in them?" Does he feel right? And can we approve his feelings, without condemning our own?

May not the degree of feeling which we have for the spiritual welfare of others, be a good criterion by which to judge of the state of religion in our own hearts? While we feel in a great degree indifferent in regard to the salvation of those around us, while we seldom pray for it, or with but little fervency, can the graces of the gospel be in lively and vigorous exercise in our own bosoms? When the heart is filled with ardent love to God, will it not lead us to the exercise of ardent love to our fellow men? If we have but little regard to the best interests of our friends and neighbors, and love them but little, whom we have seen, how can we love God fervently, whom we have not seen? If we love God much, we shall love his cause, and earnestly desire to promote it. And can we ever expect to see that cause prosper among us, and religion revived, until we feel a greater desire for it, than we now feel?

But once more—if we would expect a revival, we must pray fervently for it. This will be admitted. But do we habitually, importunately pray for it? Is it the burden of our prayers? Does it form a prominent part in our secret devotions? Do we daily bow our knees before the Father of mercies, wrestling with him in our closets for the out-pouring of his Spirit among us?—Or are our closets, alas! neglected places? Do we often, on slight pretences, if not altogether, cease to pour out our supplications there for any object?

If this be so, no wonder that religion is low among us. And does not the fact that religion is so low, afford but too much reason to conclude, that the closet is too often a forsaken place, and secret prayer a neglected duty? For where will you find the Christian who loves his closet, who goes there with delight, and leaves it with regret, who is conscientious and persevering in the performance of secret duties, and is at the same time cold and dead in religion, and indifferent to the state of religion around him? And where will you find the lifeless Christian, who is punctual and strict in duties of the closet? And may not these remarks apply to a Church, as well as to an individual?

But if we are sensible that there is something wrong among us, are we still willing it should remain so? Shall we continue to live at this "dying rate"? Are we willing that religion should continue so low in our own hearts, and around us? If not, how much are we willing to do to effect a change? What we do, we must do quickly. One after another of our friends is passing into eternity, and the season for promoting their spiritual benefit is closed forever. One after another of the Church is called home, and who none comes up to take their places? What, brethren and sisters, is to be done? Paul, standing on Mars Hill, found his spirit stirred within him, beholding the city of Athens wholly given to idolatry. And when we behold the youth around us, who are the hope of society, and are soon to become active movers in it—when we behold them wholly given to vanity and pleasure, instead of coming up and filling our thinned ranks—shall not our spirits be stirred within us, and we be led to wrestle with God in their behalf, and weep in secret places for them? And if by fidelity to ourselves, we might, the grace of God assisting us, raise the tone of piety in our own hearts; and if by our exertions and fervent prayers, we might draw down a shower of divine grace upon our neighbors and friends, and thus be the means of saving them from eternal death, and we neglect to do it—Are we ready to answer it?

Honestly Rewarded.—We learn from the Patriot that Mrs. Marshall, the old lady who sells nuts and apples on the lower floor of the State House, a few days since found \$200, in Bank bills, which had been dropped by a merchant's apprentice while on his way to the State House office. The money was discovered, and returned to its owner, who generously rewarded Mrs. Marshall with twenty dollars, besides making provision for an annual stipend of five dollars during her life.

In conformity with the will of Petty & Carter 1469 loaves of bread were gratuitously distributed to the poor in Philadelphia on last Tuesday. The bread was something of a scramble, and some got several loaves.

Salem, Mass. contains *thirteen thousand* inhabitants, and *fifteen churches*.

Providence, R. I. contains *fifteen thousand* inhabitants and *twelve churches*.

The *Influenza*, which has raged so extensively in Philadelphia, (where over 20,000 were affected by it) Newark, N. J. has invaded, and is still attached to this city, and appears to be invading every quarter of the country.

An efficacious remedy is used for the influenza, which is drinking very plentifully of barley water, sweetened with brown sugar, and strongly impregnated with castor, and observing a strict diet.

N. Y. Evening Post.

Judge Nott of South Carolina, has published a letter, stating, that a young man is travelling through the country, and is passing a good deal of time at the residence of the Judge, and obtaining advances of money, on the responsibility of his name.

A dreadful storm was experienced at Moscow on the 28th Oct. The roofs of 80 houses were blown off. In the Black Sea three ships were stranded, the crew of one perished.

A destructive flood took place at Emden, Prussia, on the 27th November. The water rose higher than it did in November, 1824 and 1770. The whole city, with the exception of a few streets, was overflowed.

Another incendiary act.—At Charleston, on the night of the 23rd of January, fire was communicated to an out-house, by a person who had been attached to the residence of Messrs. Land & Co. in King, near the corner of Society St. which was promptly consumed.

Patchet, Feb. 4.—The extensive Cotton Manufacturing, situate in Slaterville, was on Wednesday morning last destroyed by fire. The building was 162 feet in length and contained 5600 spindles. The fire originated near the furnace, and was entirely extinguished.

On the year 1824 it appears that 229 men and 132 women committed suicide in France, being a diminution of 19 in number.

At Charleston, S. C. Thomas Ryan and John Jones, genteel looking young men have been convicted of robbing their fellow boarders, and sentenced to be *branded*.

A young man named James McAfferty, the son of a drayman, was killed in Philadelphia on Thursday morning last, by a runaway horse, which was driven by a man named Russell, with a pair of tools. Russell has been taken.

On Friday, the 13th inst. a young man named John Fenton, was executed in New Philadelphia, (Ohio) for the murder some time since of a mail-carrier by the name of Cottrell. He made a full confession of his guilt.

On Saturday last, a son of Mr. Homer Case, of this town, aged 5 years, was killed by a shocking manner. While holding a hoop at the fronting place, with his hands through the noose of the halter, the animal started and run dragging the boy over the rough earth, by which his head was dreadfully lruined, and leaping a fence drew his arm from his body! *Condemnaid paper.*

A young man named Andrew Trenchard, aged 22 years of age, was found dead in a field near Roundbirk, N. J., on Tuesday last. He had started to go across the fields short distance, being in a state of intoxication, and had not proceeded far before he fell and froze to death.

At Portsmouth, Mr. William Gardner, aged 53, returning home on Tuesday last week in a state of intoxication, fell into the water, and was so much frozen, that he soon after expired.

A man lately starved himself to death at Middletown, N. J. It would seem from the account, that he lived days, without eating or drinking.

A man, (?) of the dandy breed, deliberately shot, at Long Island, a few days since, a valuable horse, a fine hisp spirited animal, because it was a little of a stunner.

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TO CORRESPONDENTS.

We have found it convenient to intermit the publication of "Silas" communications, for the week, No. 6 shall appear in our next. All "Amicron," *i. e.* "Southern Pacchytarian" and "Justice," "A Friend of Revivals," "The Advocate" and "Wahl's Greek & English Lexicon" which did not arrive in season for publication the present week. "A Friend to the Church" and "Percegrine" are under consideration. The communication of "Y." is so evidently personal in its application, that we cannot insert it without a more particular knowledge of facts in the case.

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MARRIAGES.

In Boston, Mr. Wm. J. Wilson, of Pennsylvania, to Miss Anna B. Jonas.

In New York, Mr. P. Endicott, Esq., in Miss Mary Crowinshield, daughter of the late Hon. Jacob C. V. R. Elizabeth White, of Beverly, to Miss Nancy C. Holman; Mr. Daniel A. Mansfield to Miss Eliza Stocker; Mr. H. Holston to Miss Mary F. Oliver.—In Beville, Mr. Charles Whittemore to Miss Mary C. Currier.—In Newburyport, Mr. S. Parich, 34, to Miss Elizabeth, youngest daughter of Mr. Joseph B. West in Westbury, N. H. Ebenezer Thompson to Miss Louisa, daughter of Mr. H. Key S. Eldridge.—In Barnstable, Capt. J. Perry, of Southwell, to Miss Lydia, daughter of Mr. Ebenezer Swift.—In N. Yarmouth, Dea. Sylvanus Cobb, of N. Gloucester to Mrs. Mary L. Elwell, of Hanover, Mass.

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DEATHS.

In Boston, Mrs. Martha Marston, aged 50; Mary Littlefield, 6; Rosamond Cook, child of Mr. Lorenzo Lee, aged 9 mo.; Mrs. Elizabeth, wife of Mr. Samuel Underhill, 59 Catharine, 3rd, and 4th Bridges, in Westbury, N. H. Robert B. Esq.; Mr. James Morgan, 45.—The faithful indefatigable Captain of the watch; Mrs. Mchitabel Welles, wife of Benj. W. Esq. and eldest daughter of late Governor Sumner.

In New York, Mr. Frederick Parker, of Amsterdam, Holland 20; Mr. Wm. Pratt, 50.—In Dorchester, Mrs. Elizabeth Everett, 32.—In Milton, Mr. Dunn, found on the Barn Turnpike frozen to death.—In Beverly, Mrs. Ann Sherman, late of Lynnfield, 93.—In Framingham, Dea. Matthias Bent, 73; Miss Mary Abbot.—In S. Read, Wm. V. Richards, 30.—In Andover, Nathaniel H. 18.—In Sudbury, Mr. Luther Moore, 75.—In Westbury, N. H. Hildreth, a revolutionary worthy.—In Saugus, Mr. Abraham Runnels, 24.—In Lexington, Joanna Winthrop, 70.—In Rochester, Mr. James Hammond, 61.—In Northampton, Mrs. Pomroy, wife of Asahel P. Esq. 69.—In Greenwich, Roger V. Richardson, formerly of Bristol, 69.—In Pennsylvania, Jan. 28, Mrs. Mary Torrey, wife of Wm. T. Esq. 75.—Westminster, Jan. 4, widow Connor, 96.

In Newcastle, N. H. Mrs. Jane, wife of Mr. Stephen Jones, of Boston, 33.—In Mason, N. H. Mr. Job Prior, revolutionary privateer, formerly of Bath, and Stephen Moore, a member of the Baptist Church, 79.—In Hubbardston, Moses Phelps, 75.—In Pawtucket, Mr. John T. Lowe, of the firm of Lowden & Collins, in this city.—In South Me. Mrs. Mary Jarvis, formerly of Boston, 69.—In Isle, Mr. Jonas Duran, 77.—At sea, on board brig Galveston, Mr. John J. Jorrell, seaman.—In Africa the celebrated traveler, Dr. Hemicfrid.

In Dover, N. H. Hen. Asa Cogswell, 74, an officer the revolution, and for many years a Senator and Representative in the Legislature of that State; Mr. Christopher C. Richardson, 54, formerly of Beverly.

Suddenly, in Garret county, Ken. Mr. Nathaniel Seale. When his death was discovered, he was lying on his back at his own gate, with his feet in the stirrups, and his arms clasped round the horse's neck.

Deaths in this city last week, 15, viz. Consumption, 10; Dropsy, 1; the Hep. 2; Frailty, 1; Inflammatid Fever, 1; Typhoid, 1; Quinsey, 1.—Canker in the Bowels, 1; Debility, 1.—Delirium Tremens, 1.—Inflammation on the Liver, 1.—Interment, 1.—Stillborn, 1. City Poor, 1.

Deaths in New York city and county, in 1825—50,385, including burned or scalded 209—casualty 38—drinking 177—drowned 26—frozen 2—infanticide 3—insane 26—small pox 4—suicide 14, or murders 3—accidents 3—more than in 1824.

Deaths in New York before year last, 68: Consumption 16, Inflammation 12.—In Philad. 78: Consumption

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SCHOOL.

Corners of Broadway Lane and Common St.

N. D. GOULD, teaches Sacred Music, Music, Thursday and Friday evenings.

8-7- WRITING every day from 11 till 1 o'clock.

ROOMS TO LET & BOARDERS WANTED.

To let, at No. 3 Bath Street, (between the Post Office and Milk Street,) for the accommodation of Boarders, good basement room, suitable for a Physician; and separate chambers. Feb. 11.

A YOUNG MAN about 16 years of age, of a good education, and correct moral habits, and active mind, is desirous of procuring employment. Enquire at the Office.

